

## **Contruction of *Wawasan Nusantara* as a Means of Filtering Foreign Cultures in The Border Areas of Jayapura, Indonesia**

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### **Abstract**

Instead of foreign culture enriching the way of life and perspective of local people, its existence has actually weakened the position of local culture. The position of foreign culture is no longer side by side with local culture, but its "beats". Here, local existence is not higher than foreign culture. As a counter to such a massive expansion of foreign culture, Indonesia actually has a *Wawasan Nusantara* which is a view that every Indonesian must have it as a pride for their own nation. It also meas a way for Indonesia to see itself (geographically) as a unified whole from the aspects of ideology, politics, economy, socio-culture, security, and defense. Referring to it, this study seeks to analyze the construction of *Wawasan Nusantara* in the border areas to filter foreign cultural exposure, especially by using a human communication approach. During the research period, the values of *Wawasan Nusantara* were communicated to the border communities to further see what the community was doing. The data was then collected using a mixed method, namely quantitative and qualitative methods that reinforce each other. The results showed that the implementation of the *Wawasan Nusantara* had an effect in filtering foreign cultural exposure in the border area between Indonesia and Papua New Guinea, namely Skouw in Jayapura. Therefore, *Wawasan Nusantara* can be a solution for managing the exposure to foreign cultures in general. The strategy that can be implemented is strengthening local intelligence to increase public awareness of the dangers posed by destructive foreign cultures and the importance of tightening security in Indonesia's border areas.

**Keywords:** *Wawasan Nusantara*, border area, foreign culture, local intelligence, human communication

## INTRODUCTION

Tens of thousands of islands stretching from Sabang to Merauke are equipped with various cultures in them. The Indonesian Central Bureau of Statistics (2020: 3) reports that Indonesia has a total of 16,056 islands when viewed by province. Indonesia also earned the nickname "*nusantara*". The nickname "*nusantara*" etymologically stems from the word "*nusa*" which means "island", and "*antara*" which means "distance relationship" (Himam, 2020: 81). *Nusantara* shows the fact that Indonesia has islands that are separated by distance, but are united in a national philosophy. As an archipelagic country, Indonesia is bordered by several foreign countries. Foreign culture is like a double-edged sword, on the one hand it provides positive benefits and on the other hand it provides negative benefits. The entry of a destructive foreign culture also slowly produces humans who are reluctant to work together, intolerance, and apathetic (Ruslan, 2015: 1-2). Exposure to foreign culture is very easy to enter Indonesia through border areas because of its strategic position and directly dealing with outside ideologies (Agustan and Agustan, 2017: 266). This raises concerns about the decline of noble values in Indonesia.

Jayapura—the provincial capital of Papua as well as an area directly bordering the state of Papua New Guinea—also experiences problems on several sides. Reporting from <https://www.papuatoday.com> (2019), the Jayapura City Police Narcotics Investigation Unit during January-July 2019 managed to uncover 39 cases of abuse of narcotics, especially cannabis. All of the cannabis originates from Papua New Guinea, which is smuggled through Jayapura waters and the border rat route. Another foreign culture that is also not in accordance with the views of the archipelago and the ideals of the nation is the act of adultery. Such deviant practices will continue to occur when there is no counter as soon as possible. This is also corroborated by the findings of Ahmad and Glaister (2011) that exposure to foreign culture has had an impact on increasing social inequality and increasing rates of crime such as drugs and juvenile delinquency. By applying Berger and Luckman's theoretical framework, this paper aims to frame and categorize the actions and interactions between the state—through its representatives—and border communities to interpret how they collectively try to contribute to the development of *Wawasan Nusantara* in order to filter the impact of foreign cultural exposure.

This paper is based on the assumption that the process of constructing *Wawasan Nusantara* occurs starting from socialization (internalization), objectivation (institutionalization), and continued with externalization (self-expression). In other words, socialization becomes the starting point which determines the expression—including actions—of society at a later stage whether it conforms to the values of the *Wawasan Nusantara* or not. Therefore, our second assumption is that the socialization acceptance rate is always higher, only then is it possible that the expression number as a form of implementation of the values being taught is not higher than the internalization rate. This can be influenced by the level of representation that varies from one individual to another even though the socialization is carried out using the same communication method and communicator. In this case, our third assumption is formed that it all comes back to decision making per individual which cannot be forced to always be in line with the goals of the communicator.

## LITERATURE REVIEW

### Construction of *Wawasan Nusantara*

Legislators in each country frame their territory using national consensus and values [5]. This became an effective political strategy. The use of national political frames is particularly successful when it draws on pre-existing narratives about acceptable and unacceptable behavior [5]. This kind of national history lesson can be a source of national awareness [6]. Not only history, Stasevich (2018) mentions that national culture can also be a source of fundamental values which in turn require the construction of national ideas and symbols. In turn, the construction of national values contributes to how relationships are built [8]. When talking about the construction of values, our discussion cannot be separated from the theory of "The Social Construction of Reality" which was coined by Berger and Luckman [9][10]. Their analysis includes primary socialization, face-to-face interaction, language structure and relevance, and dialectics of externalization, objectivation, and internalization [11]. Sometimes, the social construction of reality requires coercive intervention which can then be analyzed with the concept of social power [12]—including its relation to *Wawasan Nusantara*.

Insight into the archipelago has been defined by many experts in the country. Tennis et al. (2020) defines *Wawasan Nusantara* as a nation's perspective on itself in the midst of a fast-paced and dynamic strategic environment so that the nation continues to exist and survive. In line with that, Prakoso & Najicha (2022), Risnain (2020), Anggraini & Najicha (2022) also mention *Wawasan Nusantara* as the nation's point of view about oneself and its environment. Meanwhile, Aminullah & Umam (2020) define *Wawasan Nusantara* as a determination to unite based on national ideals and goals. In this case, cultural, historical, geographical, living space, idealism, state philosophy, constitution, aspirations, identity, integrity, survival and development of life as well as capabilities and competitiveness are also considered [13]. *Wawasan nusantara* as a perspective also teaches how important it is to foster unity and cohesion in all aspects of the life of the nation and state [17]. Point of view and determination are two things that are emphasized in this *Wawasan Nusantara*.

There are three basic elements of insight into the archipelago, namely means, contents, and procedures [18]. Regarding the means, there is *Wawasan Nusantara* in the form of a means for the life of the community, nation and state which covers the entire territory of Indonesia which has an all-archipelagic nature with natural wealth and people and a variety of cultures [18]. Meanwhile, the content indicates that *Wawasan Nusantara* is a form of national aspirations that develop in society, ideals and national goals contained in the Preamble of the 1945 Constitution [18] and Pancasila [17]. Furthermore, the result of the interaction between the means and the contents is called conduct which is divided into two, namely internal conduct and external conduct [18]. Internal conduct reflects the soul, spirit, and mentality [18], while external conduct is reflected in actions, deeds, and behavior (Arga Ilyasa et al., 2021; Mulyati, 2020). As for the value of national insight that is embodied in the unity and integrity of the nation, it has 6 fundamental human dimensions, namely: a) respect for dignity as creatures of God Almighty; b) a shared determination to live a free, independent and united national life; c) love for the motherland and nation; d) democracy or popular sovereignty; e) social solidarity; f) a just and prosperous society [17]. Thus, *Wawasan Nusantara* is not only in the form of knowledge, but also penetrate the soul which is then reflected in daily behaviors.

## **Exposure to Foreign Culture**

The space of multi-cultural market places allows mainstream "consumers" to be confronted with various local, global and foreign cultural meanings and can spread these meanings in identity construction in a more complex way [20]. In this case, Kipnis et al. (2014) offer three conceptual frameworks: a) include foreign culture as a separate influence from others; b) building a more coherent conception of the process of interaction with foreign, global and local cultures which ultimately forms a diversity of identities beyond local/global/glocal alternatives; and c) to consider these transitions in terms of perceptions, expectations, and behavioral responses to culture-based meanings. Previous studies considered the combination of cultural elements as contamination of local culture [21]. According to Cheon & Hong (2020), a mix of cultures raises negative evaluations that are stronger than other patterns of mixed cultures that represent local and foreign elements side by side. Furthermore, Cheon & Hong (2020) also said that the response to foreign culture is still inseparable from the attitude between groups towards it. In this respect, cultural fusion can be greatly disliked when it involves cultural inflows from outside groups that are also disliked [21] or vice versa.

When in the midst of various cultures, individuals are exposed to a large number of different norms and values [22]. According to Tabuena et al. (2022), those who adapt more to the culture of other countries—rather than their own cultural roots—are driven by a foreign culture coupled with modern technology, lack of knowledge and participation in their own culture, and primordialism and ethnocentrism. In this case, interactions with different cultures are also accompanied by different lifestyles and knowledge which then makes us need to reassess the beliefs, values and identities that existed before [24]. They also reframe foreign people and culture with their own beliefs and values [23]. However, the local culture is not completely lost. There are several elements that are maintained. For example, the Turkic Qashqai Tribe—who live in the central region of Iran—are constantly exposed to foreign cultures, but still try to preserve their cultural values [25]. They still use bloodlines and preserve their language, literature, music and culture [25]. Family, ties, and lineage are important [25]. From this, it is known that exposure to foreign culture has been experienced by many groups of people, but each of them still has their own decisions regarding the extent to which they are carried away by this foreign culture.

## **Human Communication**

Human communication is integrated with social phenomena [26]. Meanwhile, social communication exists to shape the human world view itself [27]. Human communication is inherently multi-modal [28]. Furthermore, Beard et al. (2018) explained that humans have special sensory to process vocal, visual, linguistic, and para-linguistic information, but they also form their own perceptions which eventually give rise to holistic representations. The negotiation process also occurs in human communication where the process is called Geurts (2019) is more prominent than just conveying something. Thus, communication can be interpreted as a coordinated action for coordinating actions (Geurts, 2019) through speech and hearing [30]. Chriskos & Tsartsianidis (2016) also stated that communication activities do not only convey speech, but also convey more complex messages in the form of music, singing, telling stories, or the like. The use of everyday symbols is not uncommon in this kind of human communication [31].

The emergence, spread, and coexistence of strategies in the diachronic dimension of culture are referred to by Tiupa & Ścibior (2021) as a form of human communication. Humans use communication to share their expertise with others and vice versa [33]. Not only that, communication is also used to share culture between different countries [33]. Intellectual property has governed the human ability to create and share or communicate this kind of culture [34]. "Communicating" this culture is an epistemological problem for specific purposes such as knowledge exchange, cognitive enhancement, and heritage communication (Gockel et al., 2013)—particularly carried out by individuals, groups, as well as institutions (Ali, 2018). More specifically, Jijon (2019) looks at how institutions disseminate culture throughout the world or how intermediaries (or "cultural brokers") adapt foreign culture in the local context. Jijon's study (2019) focuses on "cultural-matching" or "congruence-building" strategies. Meanwhile, Fredericks & Bradfield's writing (2021) focuses on how local residents express and share their culture with a collaborative approach. Space becomes important in this regard (Sastre et al., 2016; Fredericks & Bradfield, 2021). Fredericks & Bradfield (2021) looks at how social space facilitates cultural interactions in which the people within it assert, negotiate, and communicate their identities while challenging existing prejudices. Culture requires social space to communicate its substance to the wider community.

## METHODS

The data for this study were obtained through a survey. Through a survey, 51 adults in Skouw Village, an area in the city of Jayapura, Papua Province, Indonesia which is directly adjacent to the neighboring country of Papua New Guinea became respondents. Respondents were determined by purposive sampling with special criteria having to be *Orang Asli Papua* (OAP) based on education, knowledge, and experience interacting with foreigners. Survey data were analyzed based on the rules of multiple regression statistics. Furthermore, samples were taken using the response rate technique with the distribution of descriptive statistics. The research survey was successful in filling in as many as 51 respondents, the majority of whom were taken from residents living on the border, namely Moso village, which is inhabited by 180 heads of households. Moso village used to be part of the village of Skouw Sae. According to the Jayapura Central Statistics Agency, there are 298 residents living in Skow Sae, 522 people living in Skow Yambe and 370 residents living in Skow Mabo [39].

This study used 15 questionnaire statement items which included three dimensions of *Wawasan Nusantara*, namely means, content, and behavior. The questionnaire statement is a derivative of the *Wawasan Nusantara* building in Indonesia consisting of: a) the concept of the homeland (geopolitics); b) the concept of unity in diversity; c) the concept of a nation-state; d) the concept of an archipelagic state; and e) the concept of unity and oneness. The concept of geopolitics focuses on awareness to have sovereignty. The concept of *Bhinneka Tunggal Ika* contains awareness to unite diversity. The concept of a nation-state is an awareness to unite the nation with the motherland. The concept of an archipelagic state is related to geographical conditions. Finally, the concept of unity and oneness focuses on awareness to unite forces. The five are described in several statements that are close to the respondents' daily lives so that they can respond according to their own experiences.

In the questionnaire, there are 5 levels that indicate the intensity of an activity carried out where sequentially AW (Always) has the highest positive value, followed by SR (Often), ST (Sometimes), RR (Rarely), and the lowest is NV (Never). Questionnaire data was analyzed in 3

stages. First, the questionnaire text that was filled out by the respondents was examined further to identify the level of knowledge, attitudes and actions of border communities related to *Wawasan Nusantara*. This identification can be obtained after the construction concepts and insights of the archipelago have been understood first. Then, the results of this initial analysis are applied to other data circles with the aim of determining whether the data can be used or not. Second, various identification results are linked to one another and the third is the formulation of theoretical ideas from a series of data that are in accordance with the concept. The last is to check the proportion of data collaboration.

## RESULTS AND DISCUSSION

A total of 51 answer sheets have been collected for analysis. The questionnaire also collected questions related to the biological gender and education of the respondents. Respondents in this study consisted of 31 women (60.78%) and 20 men (39.21%). In terms of education, respondents with the last education from high school dominated (60.78%), followed by junior high school graduates (23.52%), then elementary school graduates (5.8%), and at least Bachelor's graduates (3.9%). The process of constructing the value of *wawasan Nusantara* that occurs in the lives of the respondents is shown in the table below.

### Construction of *Wawasan Nusantara* Values in the Border Region, Jayapura, Indonesia

| Construction Stages | Fact                                                                                                                                                | Intensity    |              |             |               |            |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|-------------|---------------|------------|
|                     |                                                                                                                                                     | NV           | RR           | ST          | OT            | AW         |
| Internalization     | Given an understanding of Pancasila as the basis of the state, the 1945 Constitution as the basis of state law, and everything else about Indonesia | 5,8%         | 1,9%         | 1,9%        | 41,1%         | 50,9%      |
|                     | Informed about the border between Indonesia and Papua New Guinea                                                                                    | -            | -            | 1,9%        | 49,0%         | 49,0%      |
|                     | Taught to respect people from other parts of Indonesia including their languages, religions, customs, ideas and opinions                            | -            | -            | -           | 35,3%         | 64,7%      |
|                     | Taught about divine values, morality, Indonesian unity, musyarawah, and social justice                                                              | -            | -            | 1,9%        | 33,3%         | 64,7%      |
| <b>Rata-rata</b>    |                                                                                                                                                     | <b>1,45%</b> | <b>0,47%</b> | <b>1,4%</b> | <b>39,68%</b> | <b>57%</b> |
| Objectivation       | Updating population documents whenever there is a change in data                                                                                    | 6,1%         | 2%           | -           | 34,7%         | 57%        |
|                     | Joining in social, traditional, and religious organizations                                                                                         | 6,1%         | -            | 2%          | 40,8%         | 51%        |
|                     | Taking care, the red and white flag of Indonesia properly and                                                                                       | -            | -            | 2%          | 20,4%         | 77,5%      |

|                 |                                                                                                                                                |              |              |              |              |               |
|-----------------|------------------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|--------------|--------------|---------------|
|                 | flying it throughout the month of Indonesian independence                                                                                      |              |              |              |              |               |
|                 | Singing the national anthem of Indonesia and other Indonesian national songs                                                                   | -            | -            | 4,1%         | 18,4%        | 77,5%         |
| <b>Average</b>  |                                                                                                                                                | <b>3,1%</b>  | <b>0,5%</b>  | <b>2%</b>    | <b>28,6%</b> | <b>65,75%</b> |
| Externalization | Use rupiah currency in buying and selling activities                                                                                           | -            | -            | -            | 4,1%         | 95,9%         |
|                 | Defend Indonesia when humiliated by other nations                                                                                              | -            | -            | -            | 18,4%        | 81,6%         |
|                 | Shop more often in Indonesia than in Papua New Guinea                                                                                          | -            | -            | 2,1%         | 8,2%         | 89,7%         |
|                 | Enjoy the development of road infrastructure, education, economic facilities, and the like carried out by the central and regional governments | -            | -            | 6,1%         | 22,4%        | 71,5%         |
|                 | Prefer to go to school in Indonesia than in Papua New Guinea                                                                                   | -            | -            | -            | 6,1%         | 93,9%         |
|                 | Use a passport or travel document of Indonesia to enter Papua New Guinea                                                                       | 22,4%        | 6,1%         | -            | 8,2%         | 63,3%         |
|                 | Do not want to break away from Indonesia                                                                                                       | 12,3%        | -            | 2%           | 2%           | 83,7%         |
| <b>Average</b>  |                                                                                                                                                | <b>4,95%</b> | <b>0,87%</b> | <b>1,46%</b> | <b>9,91%</b> | <b>82,81%</b> |

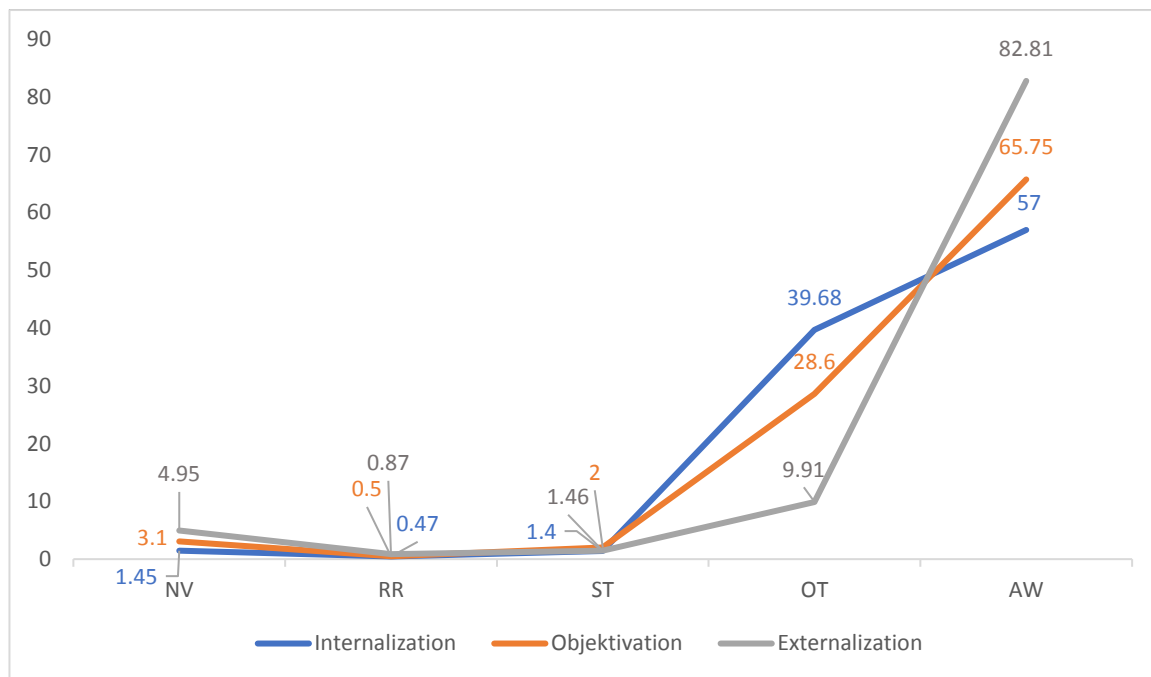
Notes: NV = Never; RR = Rarely; ST = Sometimes; OT = Often; AW = Always

The table above shows the reality that occurs in the field related to the process of constructing an *Wawasan Nusantara* in Jayapura as the border area between Indonesia and Papua New Guinea. When examined further, the numbers in the table are related to the education level of the respondents. One of them can be seen from the last elementary school education rate (5.8%) which relates to the acceptance rate of "understanding of Pancasila as the basis of the state, the 1945 Constitution as the basis of state law, and everything else about Indonesia" (5.8%). It turns out that those who only received basic education did not receive socialization regarding the basis of the state and the basis of state law. In other words, educational agents are so influential in this regard. The high number of high school graduates is also followed by the response and acceptance of the value of *Wawasan Nusantara* which tends to be good where the absolute success of internalization is 57%, objectivation is 65.75%, and externalization is 82.81% where these figures show the actions of the respondents Always (SL) in accordance with the values of the *Wawasan Nusantara* they receive.

At the same time, the success of building *Wawasan Nusantara* also shows that there has been good communication, especially in the teaching (internalization) of related values. In the next step, social communication shapes their view [27] of Indonesianness which is then manifested in patterned habits—especially those that are repeated over a certain period of time. For

example, updating population documents whenever there is a change in data (57% SL and 34.7% SR), raising the Indonesian national flag every August as the month of Indonesian independence (51% SL and 40.8% SR), and singing the Indonesian national anthem and other national songs (77.5% SL and 18.4% SR). Apart from being a patterned form of habit, singing the Indonesia Raya anthem as the national anthem is also a form of institutionalization (objectivation) because it has been officially institutionalized and even regulated in Government Regulation No. 44 of 1958 National Anthem Indonesia Raya. Specifically in Chapter III Article 4 Paragraph (1) concerning the Use of the National Anthem, it has been stipulated that "The National Anthem is played/sung: a) to honor the Head of State/Deputy Head of State; b) at the time of raising/lowering the National Flag which is held in a ceremony to honor that flag; c) to respect foreign countries. Furthermore, in Article (2) it is stated that "The National Anthem can also be heard/sung: a) as a statement of national feelings; b) in the context of education and teaching". Not only that, the form of institutionalization that occurred in Jayapura was their joining in social, customary and religious organizations (51% SL and 40.8% SR), such as organizations in churches, guarding the village together, and the like which shows that awareness to "bring" the values of divinity, morality, Indonesian unity, deliberation, and social justice in more serious domains, namely local organizations and formal institutions.

Not only a matter of institutionalization, expressions based on experience and knowledge (externalization) about *Wawasan Nusantara* is also a matter of concern in this research. The form of expression of the border community as a manifestation of the application of *Wawasan Nusantara* values that existed in them when living close to neighboring countries was by using rupiah currency in buying and selling activities (95.9% SL and 4.1% SR), defending Indonesia when humiliated by other countries (81.6% SL and 18.4% SR), shopped more often in Indonesia than in Papua New Guinea (89.7% SL and 8.2% SR), chose to study in Indonesia rather than in Papua New Guinea (93, 9% SL and 6.1% SR), use passports or travel documents to enter Papua New Guinea (63.3% SL and 8.2% SR), and do not want to break away from Indonesia (83.7% SL and 2% SR). Broadly speaking, these figures show high awareness of strengthening economic activity in the country, as well as administrative discipline, although on the sixth point it appears that there are still 22.4% of respondents who do not use passports when entering the territory of the state of Papua New Guinea and some of them, they (8.2%) only use travel documents, not passports. On the other hand, some of them show absolute numbers where there is not even a hint of TP and JR figures, such as in the first, second, third, fourth and fifth externalization points. However, there are worrying facts related to the aspect of love for the motherland. On the seventh externalization point, it can be seen that 12.3% of the respondents wanted to break away from Indonesia. This is a form of separatist movement. This figure is a warning to the central and regional governments as well as local community leaders to take action as early and as massively as possible so that the separatist figure continues to decrease until it disappears. It is undeniable that efforts to communicate values do not always reach the community as stated by Beard et al. (2018) that communication also forms its own perception which eventually gives rise to representation. To find out the stages and the interrelationships between the processes of internalization, objectivation, and externalization which are full of representations, a graph of data recapitulation of *Wawasan Nusantara* construction is shown below to see the interrelationships between the three processes in more detail.



**Notes:** NV = Never; RR = Rarely; ST = Sometimes; OT = Often; AW = Always

The graph above confirms that the stages of construction that occur are starting from externalization, objectivation, then internalization. This is shown from higher to lower numbers sequentially, namely externalization (82.81%), objectivation (65.75%), then internalization (57%). This means that a person or group of people express themselves first, then begin to be formalized in the realm of organizations or institutions, after which there is a movement to disseminate the values, they inspire through the socialization process to the wider community. Therefore, the number of internalizations of *Wawasan Nusantara* is lower than the number of externalization and objectivation because not everyone who inspires a value will be willing to teach it to others. However, in several activities, the numbers show a different process where it all started with the process of internalization (36.68%), followed by objectification (28.6%), finally externalization (9.91%). This process is like what happens in an educational environment where existing values are taught first, perpetuated through habituation with certain patterns which are increasingly helpful for more and more people to be able to express themselves in accordance with the experience and knowledge they have previously obtained.

The implementation of the Archipelagic Insight is carried out by cultivating the values of preserving local scholarship through education, especially at the senior high school (SMA) level in Jayapura. The presentation of the concept of *Wawasan Nusantara* is carried out by raising factual cases about the bad influence of foreign culture that is currently happening as well as being a stimulus for the people of Jayapura to show their nationalism. Here, the family is also the basic medium for teaching nationalism about local intelligence that exists from an early age. This is because the family is the smallest social unit in society that can have a significant influence on social change [40]. Parents play an important role for children in Jayapura in educating them as early as possible about what culture is appropriate and what is not appropriate.

Pancasila also has an existence as an Indonesian cultural philosophy. Culturally, the rationale and values of Pancasila are centered on Indonesia's culture and solidarity. Pancasila is formulated with the principles of divinity, humanity, unity, deliberation, and social justice. The first precept teaches that religion has an important role in every culture practiced by the people of Jayapura. The second precept teaches ethics which should be carried out by the people of Jayapura. For example, adab in the form of politeness and respect for other people, including those who come from other regions with different languages, religions, habits, ideas and opinions. The third precept teaches that they are also part of the Indonesian people who must maintain their local scholarship. For example, participating in organizations or associations around where you live. The fourth precept teaches the people of Jayapura that problems are resolved through a culture of deliberation. For example, by not prioritizing personal ego above group interests. Meanwhile, the fifth precept teaches the people of Jayapura that a just culture is a right that belongs to all Indonesian people. For example, by respecting the rights of others regardless of ethnic background, religion, race, and class of person. Wawasan nusantara on the preservation of local scholarship can also be disseminated with information technology. People who master information technology in the era of globalization have a greater chance of mastering civilization than those who are weaker in using information technology. Therefore, the strategy that must be adopted is to take advantage of advances in information and communication technology as maintainers and developers of local cultural values. Existing local scholarship can be communicated by adjusting the development of communication and information media. If this can be implemented, a culture that is in accordance with the ideals of the nation can become more existent compared to the negative foreign cultures that enter it.

Alternative solutions in implementing *Wawasan Nusantara* that can be done next are as follows. First, educators in Jayapura need to instill the concept of the Wawasan Nusantara into their students from an early age. This can be implemented by presenting innovative learning that raises the negative impact of recent cases of exposure to foreign cultures. This teaching will invite student responses to understand the insights of the archipelago more deeply and show their nationalist behavior. Educators also need to teach their students ways to manage foreign cultural exposure according to their age level. Second, parents play an important role as basic advisors in the social system. Parents in Jayapura should educate their children to recognize the archipelago from an early age. Parents can introduce the local intelligence behind the family to their children. Parents can also set certain rules at home to prevent a lazy culture, such as setting study hours. Parents can also invite their children to love local intelligence more by registering them to join cultural associations, such as the tifa group (a type of Papuan musical instrument) and similar arts. Third, it is necessary to educate or conduct outreach to local schools and universities by explaining them carefully.

In addition, local religious leaders can support filtering exposure to foreign cultures through spreading the word of God. Religious leaders can deliver sermons related to religious views regarding foreign cultures that are detrimental to local intelligence. Religious leaders can teach the impact that is caused when religious people practice a culture that is not in accordance with religious orders. Finally, the RI-PNG Border Security Task Force needs to tighten Skouw's national security. This tightening action aims to prevent bad cultures from entering freely, such as the entry of commercial sex workers and smuggling of illegal drugs through land, air, or waters. The RI Border Security Task Force—PNG can clearly ask the purpose of someone who wants to enter the Skouw area and clearly ask for the documents needed.

## CONCLUSION AND SUGGESTIONS

This study found that the two processes of construction can take place in a period of almost the same time which are carried out by two different groups of people. These groupings are formed arbitrarily according to their respective representations and decision making. This paper shows the two processes: a) externalization → objectivation → internalization; and b) internalization → objectivation → externalization. In common, the objectivation process always mediates and strengthens the implementation of values. Meanwhile, value building can start from the process of socialization (internalization) or as a form of self-expression crystallization of an *Wawasan Nusantara* (externalization). This is an interesting form of academic contribution. However, this research is limited to the border areas of Eastern Indonesia. Conditions in other border areas, such as in West and Central Indonesia, may have different results from those in Eastern Indonesia. This can happen because of differences in human communication in each area. Therefore, further research is needed on the extent to which these variables influence the ability to ward off negative foreign culture against the people of Jayapura. An effective and humane strategic communication model, both between the central government and the local government towards the community in overcoming the dynamics that occur in Papua, is one of the keys that needs special attention. One of them is to restore public trust in the Indonesian government by optimally re-empower community leaders, religious leaders, educators, traditional leaders, using the "soft power" method with the approach (3D+3D=6H) Heart, Head, Hand+ Heaven, Habbit, Home which is carried out continuously and consistently can reduce "symptoms" that need to be watched out for. In addition, it is also necessary to carry out a National Movement as a follow-up to the 2020-2024 National Action Plan for the Prevention and Control of Violent-Based Extremism Leading to Terrorism to prevent threats that could endanger the nation's national security. Furthermore, stakeholders need to form policies to streamline the implementation of *Wawasan Nusantara* into the management of cultural penetration. The word "streamline" means making the system more efficient and effective by employing faster or simpler working method in order to have an effect. In this context, the implementation of *Wawasan Nusantara* is a solution that must immediately be made effective in Jayapura in order to filter the penetration of incoming negative foreign cultures. Meanwhile, some of the strategies recommended include (a) building nationalism through acts of love for domestic culture in order to preserve existing local intelligence; (b) increasing the awareness of the people of Jayapura by the local government about the dangers posed by foreign cultures, such as consuming drugs, pornography and sex outside of marriage; and (c) tightening the security of the Indonesia—PNG border area to prevent the entry of destructive foreign cultures.

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